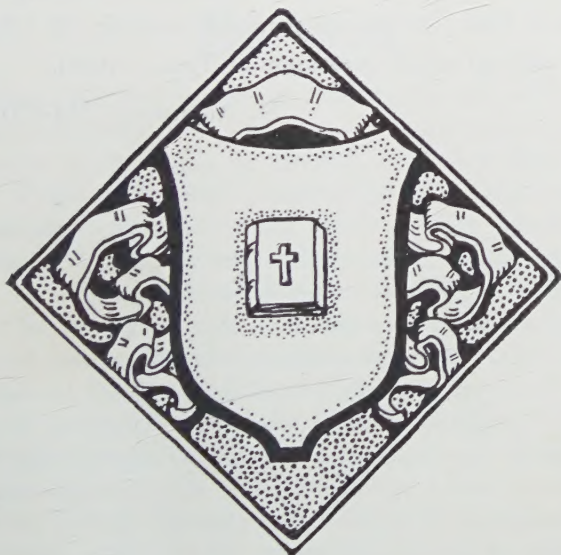


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THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 24

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Number 3

A Prayer

Come, O Lord, in much mercy down into my soul, and take possession and dwell there. A homely mansion, I confess, for so glorious a Majesty, but such as Thou art fitting up for the reception of Thee, by holy and fervent desires of Thine own inspiring. Enter then, and adorn, and make it such as Thou canst inhabit, since it is the work of Thy hands. Give me Thine own self, without which, though Thou shouldst give me all that ever Thou hast made, yet could not my desires be satisfied. Let my soul ever seek Thee, and let me persist in seeking, till I have found, and am in full possession of Thee. Amen.

St. Augustine (354-430)

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THE DUKE DIVINITY SCHOOL BULLETIN

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Editorial

Readers of the Divinity School *Bulletin* this year will likely detect a real impoverishment in the absence of the editorial quips and personal touches of Dr. James T. Cleland, who, since 1952, has served as editor of this publication. Natural gifts and graces foreordained his appointment. Always a sworn enemy of facile glibness and shoddy expression, he can artfully "clothe the fiery thought in simple words." In writing or in speaking he is a Roget with a nerve-tip sensibility for the right word. His exploring mind readily commutes between the simple and the sophisticated. Moreover, his personal raciness and sly banter could always triumph over faculty delinquencies and his professed disdain for editorial drudgery. We warmly and gratefully applaud Dr. Cleland's dedicated and valuable services.

His able successor, Dr. Creighton Lacy, is now enjoying an immunity from Divinity School responsibilities in his sabbatical absence in New Delhi, India. In the interim the Committee will attempt to bring to alumni and friends of the Divinity School a publication that will be a worthy expression of our institutional life.

A Puritan Ideal for a Seminary Student

STUART C. HENRY

Who can look into the heart of another? Not I. It is not my intention, nor is it within my province, to inquire into the circumstances and decision which have brought you to this place and to this hour. I am mindful, however, that no one comes to Seminary by default. Partly because you elected to come here, but for other reasons as well, there is a basic kinship between you and the Puritan who settled this land, between you and the Puritan upon whom all of us here are pensioners, though we are not always sensible of it.

Do not misunderstand me. Your likeness to the Puritan lies at a level deeper than the external. It would be prideful to compare your outward situation to that of men who, after a harrowing voyage across trackless seas, addressed themselves to a hostile wilderness. You may be harassed by frustrating delay or nagged by a fear of inadequacy for the task before you, but you are in no physical danger. Nor will your similarity to the Puritan be found now or ever, please God, in the eccentricity of that unhappy figure of vaudeville and cartoon. One understands the essence of the Puritan when he remembers that the Puritan had met God face to face and, as a result, could never be the same again. He had known the undeniable and unforgettable experience of the Eternal, and the memory of his encounter demanded that he employ every means at his command to understand that meeting more fully; it obligated him to preserve, and to express, in every thought, in every word, in every deed, the light that had fallen upon him. Your conviction of having met God and your effort, attested by your presence here, to translate that experience into life from this day forward place you in common category with the Puritan.

I deliberately choose to compare your situation with the Puritan's because the Puritan's own idiomatic description of his manner of life presents a challenging picture to anyone but offers a goal that is especially apt for him who is, as you are, willingly submitting himself to the discipline of directed study with the avowed purpose of fulfilling more nearly the obligation of Christian commitment. That idiom is this: *ordering all under God*.

What ordering all under God implies is, simply, that everything is to be understood and oriented with reference to God. Not only is it possible to understand all life from the divine standpoint; the attempt to do so from any other perspective is both fruitless and sinful. No aspect of life was exempt from judgment by the Puritan's divine imperative. Games were good in so far as, and only if, they refreshed the weary traveler who searched for a city. Food and drink, which the Puritans characteristically called creatures of God, were acceptable because they contributed to the well-being of the saints. The eye of reason and the desire of the heart were ever to be turned upward. No trust could be put in earthly treasures. Such mundane business as was necessary was conducted in good will and by fair dealing, with due regard for the rights of neighbor. All human energies were galvanized and pointed toward the heavenly purpose that at once sustained and challenged the Puritan. Although this point of view often led to an unwholesome introspection, it did much more. It made certain that the Puritans, who filled countless journals with intimate details of their spiritual state, and who were forever examining the roots of their souls in the hope of discovering growth, were never unaware of their responsibility to God in every segment of life, never forgetful of the opportunity which common circumstance afforded them to glorify God. The craftsman was morally bound to make the shaft strong and true. Out of a genuine doctrine of vocation the Puritan voiced his belief that any man's occupation *could* be the occasion of discharging his obligation to heaven, and, further, he insisted that for the Christian it *must* be.

If we translate this Puritan idiom of ordering all under God into the language of our present situation, its meaning is simple and clear. The student within these walls lives with the high privilege and the inescapable duty of devoting his abilities to respectable and careful academic endeavor. To do so is to praise God. There is a further implication: to do otherwise is to be guilty of gross immorality. Sloth is a deadly sin as well as wrath. One may actually lust for an undeserved degree for which he is unwilling to work; or, as he sits idle before his books, he may envy the lot of another. If all the crosses are not on hills, neither are all temptations accompanied by visions of kingdoms. Your prime responsibility now, and for some days to come, is that of a student.

This attitude is not shared by all who come to Seminary. Some consider study unnecessary. Impatient with the routine of instruction and the discipline of assignments, they nurse secret grudges because they, who have been called to prophesy, must dissipate their

energies in memorizing Hebrew paradigms and the chronology of the popes. Their ministry must wait, as they say, until they have cleared the arbitrary hurdles set before them. The effort of such as these is at best indifferent and at worst embittering. I would never deny to them that a part of Paul's greatness as a missionary lay in his ability to express uncommon truths in ordinary language; but I say to them that he was a more successful missionary for his knowledge of classical poetry and philosophy. Because he was familiar with the Greek myths popular in the vicinity of Lystra, he could forgive and instruct the men there who took him for a god. This is ever the way with knowledge—it increases our capacity to give and to bless. Knowledge humbles us, for by it we recognize the vastness of our own ignorance in the face of that which may be, must be known. Knowledge empowers us, for with it we communicate more effectively.

Knowledge is necessary, even for us, and it does not follow that we shall become intellectual snobs in the pursuit of it. When all things are ordered under God, then learning finds the right relation to our central purpose, and it stands, not as a stranger, or renegade, or enemy, but as ally and friend. Bonaventura speaks of that blissful state in which man beholds the vision of God exceeding the insights of the intellect and even breaking through the limits of the mind. "If you should ask how these things come about," he writes, "question grace, not instruction. . . ."¹ Yet there is a deep wisdom in the very title of the work which contains his observation; it is *The Mind's Road to God*. Elsewhere he says, ". . . it is clear how the 'manifold wisdom of God' . . . lies hidden in all knowledge. . . . Moreover, it is clear how every knowledge serves theology. And accordingly it borrows examples and employs terms belonging to every genus of knowledge. Moreover it is clear how wide the road of illumination is, and how in each thing, which is sensed or known, God himself lies hidden therein. And this is the fruit of all the sciences, that in all things faith may be built up, 'God may be glorified,' actions may be set in order, and consolation drawn."²

Do you not see? It is imperative for you to study, but the academic endeavor does not separate you from God nor defer your service to him. Ordered under God, your study becomes the way by which you draw nearer to him, the means by which you fulfill your commitment.

¹ Saint Bonaventura, *The Mind's Road to God*, translated, with an introduction by George Boas, The Liberal Arts Press: New York, 1953, p. 45.

² Saint Bonaventura, *On the Reduction of the Arts to Theology*, The St. John's Press: Annapolis, 1938, p. 11.

There are those, too, who, conceding that the academic discipline is necessary, nevertheless find no pleasure in it. And this is sad. There is no royal road to learning. That way which does serve us is long and difficult, but the rewards are bounteous. In the words of Milton, "the right path . . . [is] laborious indeed at first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the Harp of Orpheus was not more charming." Learning for Milton is better than the "asinine feast of sow-thistles and brambles" which men too commonly feed upon; by education a man is fitted to perform his duty "justly, skilfully and magnanimously. . . ."³ Through knowledge and the pursuit of it there is established a fellowship that transcends the limits of time and space and breaks through the barriers of language, color, and creed. By it we share the experience of the earliest man traced on the walls of his cave. Through knowledge we read the records of other days and understand the achievements of other men though they be baked in tablets of clay or laboriously copied on sheets of parchment. And in our own generation we reach across the seas and clasp the hands of our brothers through the enabling power of learning. Human experience is validated for us in its rich variety, even as the content of the test tube is confirmed by varied experiments of many laboratories. It is the golden thread of knowledge that binds generation to generation.

There is no excellence without great labor. But one can be serious about the business of study without being grim. It is even possible to be joyfully earnest. We who have been poignantly moved at the thought of "picking up a straw for the love of God," we who have grown sentimental over the story of the *jongleur de Notre Dame* do well to consider the opportunity to worship God through lessons carefully read and papers well written. It is a fair and pleasant thing to study, and when all is ordered under God the labor is as joyful as that of Jacob.

When you have seen how the academic endeavor can be ordered under God in happy necessity, and when you have done exactly this in your own life, there will be a vitality and a meaning in your residence here—yes, and a strength—that can be known in no other way. Your very study will, in its way, become a work of art, for it will focus (as Aristotle said art should) on the representation not of the outward appearance of things, but of their inward significance. Your understanding will afford you what that philosopher considered the

³ John Milton, "Of Education," *The Works of John Milton*, Columbia University Press, 1931, IV, p. 280.

keenest of pleasure. At this point you will surely discover what Santayana means in saying that work can become play, and play "our most useful occupation."⁴ Is this not illustrated in the memoir of Tischendorf, telling of that eventful evening on which he came finally upon the precious manuscript for which he had searched for fifteen years: "I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the Epistle of Barnabas."⁵ And this he wrote of what for others, for us, perhaps, would have been an arduous chore! An experience such as this can happen to you only if you desire with all your heart the learning and the wisdom that is here set before you. And surely you will desire it, if you know it to be necessary and pleasant, and, ordered under God, a means of serving him well.

I beseech you, brethren, by the mercies of God, that you present these days as a living sacrifice, dedicated to God in the diligence of study, a service to man as you prepare to serve him well who is made in God's image, a refining discipline for yourselves who are committed to the gospel. No student can do more, and no Christian student dare do less.

The Corporate Life

XIII. THE NEW FACULTY MEMBERS

The overwhelming consensus within the Divinity School is that Dean Cushman and his Committee on Appointments, after no little travail in the search, have wrought wondrously in the selection of new members of the faculty. In the belief that our alumni will wish to share our justifiable pride in the new personnel, we are providing brief academic profiles of the men who have joined our ranks.

Dr. Richard A. Goodling, Associate Professor of Pastoral Care, becomes a member of our faculty after a six-year tenure at Emory University, where he was Associate Professor of Psychology and Counselor in the Testing and Guidance Service. His academic degrees include the B.A. from Franklin and Marshall College, the

⁴ George Santayana, "The Nature of Beauty," *The New Criticism: An Anthology of Modern Aesthetics and Literary Criticism*, edited by Edwin Berry Burgum, Prentice-Hall, Inc.: New York, 1830, p. 86.

⁵ C. Tischendorf, *Codex Sinaiticus*, The Lutterworth Press: London, 1934, p. 28.

B.D. from Lancaster Theological Seminary, and the Ph.D. from Pennsylvania State University. Dr. and Mrs. Goodling have four children.

Dr. Egil Grislis, Assistant Professor of Historical Theology, is a native of Latvia. He studied in Bavaria and at the University of Heidelberg before receiving a scholarship to Gettysburg College in Pennsylvania, where he earned the B.A. degree. He received the B.D. degree from the Lutheran Theological Seminary in Gettysburg, Pennsylvania, and the Ph.D. degree from Yale University. He has also studied at Columbia University toward the M.A. degree in philosophy.

Dr. Stuart C. Henry, formerly a member of the faculty of the Department of Religion at Southern Methodist University and Executive Secretary of that University's planning committee on graduate study in religion, becomes Associate Professor of American Christianity in the Divinity School. A native North Carolinian, Dr. Henry holds the A.B. degree from Davidson College, the B.D. degree from the Louisville Presbyterian Seminary, and the Ph.D. degree from Duke. He is author of the book *George Whitefield: Wayfaring Witness*.

Dr. Hans J. Hillerbrand, Assistant Professor of Modern European Christianity, is a native of Germany, where he received the Ph.D. degree from the University of Erlangen. He formerly taught in the Department of History at Goshen College, Goshen, Indiana. He is currently preparing for publication a comprehensive bibliography of the Left Wing of the Reformation, 1520-1630, a program of research made possible by a grant from the Foundation of Reformation Research, St. Louis, Missouri. Dr. and Mrs. Hillerbrand have one son.

After serving as minister of First Methodist Church in Elizabeth City, North Carolina, for five years, the Reverend O. Kelly Ingram has joined the faculty as Associate Professor of Applied Theology and Associate Dean of Students. Mr. Ingram is a native of Alabama. He holds the B.A. degree from Birmingham Southern College and the B.D. degree from the Divinity School of Duke University. He and Mrs. Ingram have two children.

Dr. Thomas A. Langford, Assistant Professor in the Undergraduate Department of Religion at Duke, is serving as Lecturer in Theology in the Divinity School. He received the B.A. degree from Davidson College and the B.D. and Ph.D. degrees from Duke University. In addition to his teaching duties, he is preparing a book of readings in the philosophy of religion and is also doing research

in the area of American Methodist theology. Dr. and Mrs. Langford have three sons.

Assuming the teaching duties of Dr. Creighton Lacy, who is on sabbatical leave for the academic year 1959-60, is Dr. Guy E. Ranson, Visiting Associate Professor of Christian and Social Ethics. His academic degrees include the B.A. from Hardin-Simmons University, the M.A. from the University of Kentucky, the Th.M. from Southern Baptist Theological Seminary, and the Ph.D. from Yale University. He studied also at Cambridge University. Dr. Ranson is a native Texan. He has served previously as a member of the faculty at Mercer University, William Jewell College, and the Southern Baptist Theological Seminary. He spent this past summer at Yale University, where he completed three major articles on the ethics of F. D. Maurice and did research on a projected book on the Christian doctrine of vocation. Dr. and Mrs. Ranson have three children.

The new Assistant to the Dean is the Reverend Harmon L. Smith. He received the B.A. degree from Millsaps College and the B.D. from the Divinity School at Duke. He is presently pursuing graduate study in religion, with special concentration in the field of Christian ethics.

Dr. Orval Wintermute, Instructor in the Undergraduate Department of Religion at Duke, is also serving the Divinity School as Lecturer in Old Testament. His undergraduate studies were completed at Maryville College in Tennessee, and he holds the B.D. degree from McCormick Theological Seminary and the Ph.D. degree from Johns Hopkins University.

We happily anticipate the coming of two additional members of the faculty in January. Dr. Frederick L. Herzog, currently Professor of Systematic Theology at the Mission House Theological Seminary, Plymouth, Wisconsin, will assume his duties as Associate Professor of Systematic Theology. He is a graduate of the University of Basel and earned the Th.M. and Th.D. degrees from Princeton Theological Seminary. Dr. William Hardman Poteat, formerly a member of the faculty in philosophy at the University of North Carolina and presently Professor of Philosophical Theology at the Episcopal Seminary of the Southwest in Austin, Texas, becomes Associate Professor of Christianity and Culture. Dr. Poteat completed his undergraduate studies at Oberlin College and holds the B.D. degree from the Yale Divinity School and the Ph.D. degree from Duke.

The Dean's Desk

On behalf of the faculty of the Divinity School, I take particular pleasure in here recording the names of new members of the faculty and staff of the Divinity School who have taken, or will take up, their duties during the current academic year. They are the following:

The Reverend Richard A. Goodling, B.D., Ph.D.

Associate Professor of Pastoral Theology

The Reverend Stuart C. Henry, B.D., Ph.D.

Associate Professor of American Christianity

The Reverend Frederick L. Herzog, B.D., Ph.D.

Associate Professor of Systematic Theology

The Reverend Osmond Kelly Ingram, B.D.

Associate Professor of Applied Theology and

Associate Dean of Students

Mr. William Hardman Poteat, B.D., Ph.D.

Associate Professor of Christianity and Culture

The Reverend Guy H. Ranson, B.D., Ph.D.

Visiting Associate Professor of Christian and Social Ethics

The Reverend Egil Grislis, B.D., Ph.D.

Assistant Professor in Modern European Christianity

Mr. Hans J. Hillerbrand, Ph.D.

Assistant Professor in Modern European Christianity

The Reverend Thomas A. Langford, B.D., Ph.D.

Lecturer in Theology

The Reverend Orval Wintermute, B.D., Ph.D.

Lecturer in Old Testament

The Reverend Harmon L. Smith, B.D.

Assistant to the Dean

It is with great satisfaction that I am able to announce that The Reverend Donn Michael Farris, who has been Librarian of the Divinity School since 1950, has received the additional status and rank of Assistant Professor of Theological Bibliography.

As we began the academic year, Professor Stuart C. Henry brought us a notable address which is printed in the current *Bulletin* and will be of interest, I am sure, to our alumni.

There have been significant changes in the administrative structure of the Divinity School by virtue of strategic appointments and reorganization in the area of our field work and student life program. Under the leadership of Professor Arthur Kale, Director of Field Work, we are beginning to envision and plan for a more articulate program of field work supervision and guidance. The Reverend M. Wilson Nesbitt, Assistant Professor of the Work of the Rural Church, is also, as successor to Dr. A. John Walton, Associate Director of the Work of the Rural Church under the Duke Endowment. In cooperation with the administrative staff, he is ably reconstructing our program in this important division of our work. In July of this year Professor O. Kelly Ingram assumed his responsibilities as Associate Dean of Students, with special surveillance of student testing and student life, and under his direction we have significantly reorganized the system of our advisor program for students. These gentlemen, together with the Dean, constitute a new Committee on Scholarships and Financial Aid, which is attempting to give added structure and intelligibility to our total program in this area.

The work of the school year got under way auspiciously with the institution of an integral relationship of the whole faculty to the registration process. Our new schedule of class hours has afforded an opportunity for a half-hour break in the middle of the morning to avail students of a necessary respite. Provision is also made in the morning program for our daily chapel, which means so much to our corporate life.

While I am sure that these structural matters do not elicit the excitement of the alumni, they nevertheless mark significant developments in our institutional affairs, and, we believe, in the right direction. There is every evidence of a strong beginning, on the part of both the students and new and old members of the faculty. One index of our vitality may be the report of the Librarian that circulation of library books is up a very considerable percentage over previous years. We hope so.

The faculty and the Curriculum Committee are faced this year with completion of the new curriculum, the junior year of which was instituted this fall. Considerations on the agenda include the possibility of instituting the S.T.M. degree or a Th.M. as a year of academic study beyond the B.D. degree. We have also before us consideration of a more effectual use of our Summer Session program involving, we hope, opportunities for some further in-service training. Already the Preaching Clinic, under the supervision of Dr. Cleland,

has proved its worth. We are considering the feasibility of additional clinics "involving the field of Pastoral Care."

I am unhappy to announce what could not be announced earlier—the loss of the services and person of Professor William Hugh Brownlee by his acceptance of a position as Professor of Old Testament at Claremont Graduate School, Claremont, California. Dr. Brownlee, whose contribution to our academic and instructional program was exceptional for its excellence, will also be on the staff of the Southern California School of Theology at Claremont. Dr. Brownlee joined the faculty of Duke Divinity School in 1950 and terminated his services at the end of the academic year 1959. We greatly regret his departure. His personal life of sterling Christian witness has left its abiding influence upon students and faculty. He leaves us with our profound regret and our sincere good wishes. His successor has not been appointed.

On October 13 a most useful conference was held between the Bishop and Cabinet of the North Carolina Conference and the administrative staff of the Divinity School and faculty concerned with student life and field work. A similar conference is scheduled with Bishop Harmon and the Cabinet of the Western North Carolina Conference November 2. On November 4 we look forward to our annual alumni luncheon at 12:30 P.M. when Dr. George S. Duffie, alumni president, will preside and others will bring words and greetings. The Divinity School faculty and its Dean are eager to maintain and enhance the interest of alumni in the affairs of the Divinity School as it makes its plans to face the present and future.

Despite our disappointment in the final outcome of the homecoming game with Army, it was most gratifying to greet approximately one hundred returning alumni, together with their wives and children, on October 17. Dr. Kale is Chairman of the Committee on Alumni Affairs, and both he and I would welcome from the alumni comments, suggestions, and criticism respecting the work of the school, as well as the relationships obtained between us and our large and valued alumni group. It is plain that our usefulness is in considerable measure dependent upon the interest and assistance of alumni everywhere.

Attention will be called elsewhere to the forthcoming North Carolina Pastors' School and Christian Convocation scheduled for November 2-4. We are pleased to note that Professor John Bright will be the Gray Lecturer for this occasion, and that Drs. William Kenneth Pope and William Wallace Fridy will be Preacher and Lecturer, respectively, on this occasion. Dr. Richard A. Goodling, who comes

to us as Associate Professor of Pastoral Care, will also lecture in the area of his specialty in this series.

I should like to call attention to the 1960 Duke Divinity School Seminars, to be held in Salisbury, North Carolina, on January 18-19, and in Wilson, North Carolina, on January 21-22. The theme for these Seminars is "The Church and the World." They will be under the direction of Professor Kenneth W. Clark, and the leaders will be Dr. William H. Kirkland of McCormick Theological Seminary, the Reverend Gaylord B. Noyce of the United Church of Raleigh, and Dr. Waldo Beach of the Duke Divinity School. The host pastors will be the Reverend Harold Robinson of the First Methodist Church in Salisbury and the Reverend R. Grady Dawson of the First Methodist Church in Wilson. There is no fee for registration. Registration may be addressed to the host pastor at either location, accompanied by payment of \$4.00 for meals at the church. Such reservation should be received three days in advance of the Seminar. If overnight accommodation is required for Monday or Thursday night, specific request must be made along with registration.

We are buckling down now to the tasks of the academic year, which in prospect give every indication of great promise. Already there is clear indication that the newly arrived members of the faculty are taking an important and integral place not only in the instruction but in the total life and effort of the school.

ROBERT E. CUSHMAN
Dean

The Bulletin Board

The summer months are usually a time of travel, research, and writing. This past summer was no exception. Three of our faculty travelled across the ocean. Professor Arthur Kale, on sabbatical leave during the spring semester, was the visiting preacher at the American Protestant Church, The Hague, Netherlands, for the month of June. In July and August he preached in nine cities of England and Scotland, under the sponsorship of the British Council of Churches. Dr. Hugh Anderson, for whom the trip was a return "home," spent the month of June travelling in France, West Germany, and Austria. In July he preached in Glasgow Cathedral and attended the meeting of the Society for Old Testament Studies in

Glasgow. Early in September he attended the international meeting of the *Societas Novi Testamenti Studiorum* in Norwich, England, where he met another member of our faculty, Professor Kenneth W. Clark, who read papers both at this meeting and also at the quadrennial meeting of the International Congress on Patristic Studies at Oxford University. Professor Clark was honored with election to the Executive Committee of the *Societas Novi Testamenti Studiorum*. In connection with his trip to England, he also visited the Isle of Man to explore Manx culture and literature and acquired a rare copy of the Manx Bible and other Manx documents. During the fall Professor Clark attended a meeting of the Board of Ministerial Training in Salisbury and the annual session of the North Carolina Classical Association. He has recently announced the completion of plans for the Duke Divinity School Seminars to be held in January at Salisbury and Wilson. See "The Dean's Desk" for further details concerning the Seminars.

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Dean Robert E. Cushman was preacher at the Wesley Memorial Methodist Church, Worcester, Massachusetts, in August. He participated in the Symposium on Religion and Psychiatry at the Raleigh State Hospital on October 15. He was leader of the Religious Emphasis Week program at Kentucky Wesleyan College October 20-24. On the morning of October 25 he preached in the First Methodist Church, Oklahoma City, and addressed the Wesley Foundation of Oklahoma City that evening. He was lecturer at the Pastors' School of the Oklahoma Conference, meeting at Oklahoma City University, October 26-28. He addressed the pastors on the theme, "Relating Theology to Our Contemporary World." The Dean met with an alumni group in the home of the Reverend Byron Cravens on Tuesday evening, October 27, and addressed the Religious Fellowship of Oklahoma City University on Wednesday evening. On October 30 and 31 Dean Cushman attended the Commission on Worship of Faith and Order of the World Council of Churches in Chicago.

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Commencement time is a particularly busy season for Professor James T. Cleland, who, here and there, preached one baccalaureate sermon and gave four commencement addresses. During the summer he delivered five sermons at the Indiana Annual Conference of the Methodist Church and gave ten lectures on preaching at the Ministers' Week of the University of Western Ontario. In July he

presided over the third Clinic in Preaching at Duke. He tells us that it was the best one yet. Nineteen students were present, representing six denominations, and coming from points as distant as Texas and New York State. Since neither Dean Cleland nor Dean Van Bogard Dunn can be on hand in 1960, it is unlikely that a Clinic will be held that summer, although a final decision on this matter has not been reached. A sermon which Professor Cleland preached in the University Chapel on February 9, 1957, based on Eugene O'Neill's play, *Long Day's Journey into Night*, has been published in *Best Sermons: 1959-60*, Protestant Edition, edited by G. Paul Butler. The title of the sermon is "Long Day's Journey into Light." A previous sermon by Dr. Cleland was included in the 1949-50 edition. Presently Professor Cleland is enjoying a well-earned sabbatical leave. With but one address, to the American Society of Plastic and Reconstructive Surgery, he has spent his time writing, hopefully for publication. He and Mrs. Cleland expect to be in Europe before the next issue of the *Bulletin*.

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Professor McMurry S. Richey gave an address, "Servant of Whose Word?" at the Convocation of Methodist Theological Seminaries in Nashville early in July. For the remainder of the month he was Director of the Approved Pastors' School at Duke. In August he taught in the Southeastern Leadership School at Lake Junaluska and served on the Planning Committee of the Southern States Faculty Christian Conference, held at Montreat, August 24-28. In addition he attended the "Week of Work" of the National Council on Religion in Higher Education held at Princeton and preached in a number of churches in North Carolina and Kentucky.

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Professor H. Shelton Smith taught in the first term of summer school and then gave the remainder of the summer to work on his manuscript on American Christianity which will soon be published by Scribners. Professor W. F. Stinespring also taught in the second term of the Summer Session and worked on commentaries on Samuel, Kings, and Chronicles which are to appear in the Oxford Concise Commentary on the RSV.

Book Reviews

The History of Israel. Martin Noth, translated by Stanley Godman. Harper. 1958. 479 pp. \$7.50.

A Light to the Nations, An Introduction to the Old Testament. Norman K. Gottwald. Harper. 1959. 614 pp. \$6.50.

With these two titles, the house of Harper continues its distinguished publishing in the Old Testament field. The first makes available in English a work that has evoked wide and sometimes heated discussion among scholars. Even in English it is not easy reading. The German is translated (sometimes badly) but the occasional Hebrew words remain untranslated and untransliterated. Hence the book must be regarded as something of a research work for specialists, though the non-specialist will be able to glean a great deal from it. The English reader should nevertheless know German, since many Biblical and Arabic proper names retain a Germanic form not always easily recognizable.

So much for form. In substance, the work expends much more space than is usual on the early period and its traditions ("The Origins of the Tribes of Israel," "Traditions of the Sacred Confederacy," and the like). The author feels that the Biblical story at this point is a telescoped and legendary version that needs much help from outside sources to make it into history. Noth adds to the historical sources his well-known hypothesis of the amphictyonic nature of the Twelve-tribe System. But as the story proceeds, and the Biblical sources themselves become more historical, Noth's presentation becomes more like that in the familiar textbooks. The presentation ends, as is usual in books of this type, with the ghastly failure of the Jewish insurrections against Rome in A.D. 70 and 135. The author, however,

with deep penetration of the issues of life, shows near the end of his account that the Jews' rejection of Christ was a much greater tragedy than the loss of their political independence. This is an impressive book; if no one can agree with everything in it, many can learn much from it.

The other volume is considerably different. It is not really "An Introduction to the Old Testament" in the technical sense at all, but is a college (and seminary?) textbook, apparently produced as a rival to B. W. Anderson's *Understanding the Old Testament*, with which another publisher has had so much success. Books of this type do not confine themselves to straight geography, history, archeology, literary criticism, or theology. Instead they blend and mix these disciplines into a tasty mess of pottage in an attempt to tickle the reluctant undergraduate taste for religion. Does this attempt do the job? Yes, and very well, granted that such a job must be done—that is, to provide a little of everything about the Old Testament in one volume with a dash of scholarship, but without being too technical. Some of the good features are glossy paper, large print, numerous maps, drawings, and illustrations, chronological charts, a glossary of technical terms, an adequate bibliography, and finally, an appendix (about 30 pp.) of translated texts from surrounding cultures that throw light upon or parallel the Old Testament to some degree. This appendix is a clever idea. It and other good features should give the author and publisher a share of the lucrative textbook market, in spite of a wrong use of the word "Jew," some odd transliterations of Hebrew words, a bit of confusion about the Hyksos, and the usual overdone treatment of the woman problem in Hosea.—W. F. Stinespring.

The Bible in the Making. Geddes MacGregor. Lippincott. 1959. 447 pp. \$6.00.

By what right does one author, in the space of a few months, turn out a volume on a famous English legal trial, one on the philosophy of religion, and one on papal infallibility, in addition to this one about to be reviewed? Well, he has a degree in law from Edinburgh, a D.Phil. from Oxford, and a *doctorat ès lettres, summa cum laude*, from the Sorbonne. But, since he has also been an ordained minister for twenty years, he remembers the average man in the ordinary pew who asks questions like these: What got the Bible started? Who decided what went into it? Why are there so many different English translations today? Here MacGregor (Professor of Philosophy and Religion at Bryn Mawr) tells him in twenty-two chapters, throwing in fourteen appendices for good measure on such diversely related subjects as: some misleading words in the King James Version and their correction; the number of chapters, verses, and words in the Bible; non-biblical sayings of Jesus. Here is scholarship which refuses to be pedantic, written in a style which intrigues as it instructs. It is a book for everyone: the pulpit and the pew, the believer and the agnostic, the student and the general reader. MacGregor has pulled it off again!—J. T. Cleland.

The Halting Kingdom. John and Rena Karefa-Smart. Friendship. 1959. 86 pp. \$1.00.

This little booklet in the S.V.M. series will be an inspiration and an education for all who are concerned with the World Mission of the Church—especially in Africa. Written by two brilliant and attractive young Negroes (she from Connecticut, he an ordained preacher and doctor and cabinet minister in his native Sierra Leone), *The Halting Kingdom* describes the political and social revolution as the “setting for the Kingdom,” and then

the role of the Church, hesitant but hopeful.—C. Lacy.

The Riddle of Roman Catholicism. Jaroslav Pelikan. Abingdon. 1959. 272 pp. \$4.00.

Protestants have traditionally been little able (or willing!) to understand Roman Catholicism. Stereotyped misapprehension and hidden admiration take, alas, all too often—on both sides of the fence—the place of charitable concern. Jaroslav Pelikan's reappraisal of the riddle of Roman Catholicism from a Protestant perspective is therefore as needful as it is timely, particularly in light of the so-called Ecumenical Council summoned by Pope John XXIII and the forthcoming U.S. Presidential election—both of which are of great concern for American Protestants!

The first part of the book is devoted to a historical survey which traces the eventful development of the Catholic Church from apostolic times to the promulgation of the dogma of the assumption of Mary in 1950. A second section, more systematic in nature, considers the essence of Roman Catholicism in terms of its doctrine of the Church, its sacramental system, and its relationship to philosophy and culture. The remainder of the book discusses what is (or should be) one of the most pertinent issues facing Western Christendom today: the reunion of the two great Christian traditions. Prof. Pelikan points out the areas of agreement and of disagreement, but does not resolve the tension between the possible and desirable on the one hand, and the impossible and undesirable on the other. One cannot fail to note, however, the author's concern for more communication between the two traditions, for which today—in spite of the dogma of the assumption of Mary—conditions, in his opinion, are more congenial than at any time since the sixteenth century.

Though his discussion is indeed thought-provoking, one wonders if his constant reference to “Protestantism”

is not an illusion: For we sadly note that there are *only* over two hundred Protestant "denominations," of which even those of like faith, but different ethnic background, cannot come together.—H. J. Hillerbrand.

Foundations of the Responsible Society. Walter G. Muelder. Abingdon. 1959. 304 pp. \$6.00.

When James Gustafson of Yale was at Duke two years ago, he remarked on the growing academic confusion between Christian social ethics and religious sociology. However the line of distinction is drawn, this major volume by the Dean of Boston University School of Theology belongs in the latter category. It might be labelled "ecumenical sociology," for it takes the phrase and the norms of "the responsible society" from Amsterdam and other church conferences. But the main approach is to describe society (sometimes with unnecessary statistics and sociological jargon) as it is, and as it should be when made "responsible." Half the volume deals with economic issues, and one misses from "a comprehensive survey of Christian social ethics" any discussion whatever of race relations.

Each reader will agree or disagree with Dean Muelder at different points. Personally, I welcome the treatment of justice, freedom, equality, and the recognition of a lack of coherence between Barth's theology and his political position. I question the definition of property as personal rights, or the claim that "distributive justice is the greatest practical issue of our time." But this book will contribute immeasurably to a clearer understanding of "the responsible society," and until we preachers have that, we shall not practice responsible Christian ethics.—C. Lacy.

Readings in the Psychology of Religion. Orlo Strunk, Jr. (Ed.) Abingdon. 1959. 288 pp. \$4.50.

This book joins a growing list of "readings" whereby basic, original ma-

terial, frequently published in relatively inaccessible journals, is made readily available for collateral reading and personal libraries. The editor has grouped his selection of 49 articles into the following traditional topic headings: the history of the psychology of religion, religious experience and conversion, religious development, the various aspects of religious life (belief, faith, prayer, worship), psychopathology, method and research. Although the editor has included a contemporary study in each area, the emphasis has been placed on "classical" papers. The reader will be disappointed if he looks for articles reflecting current interests in existentialism, mental health, pastoral care, and the relations between psychiatry and religion.

Once one has accepted the restriction to classical articles there is no quarrel with the range of reading provided. Of the 49 articles included in only one instance is there as many as three from any one writer. The different points of view make for stimulating and refreshing reading. Some of the articles seem much too brief; several are less than a page. Nevertheless the articles are selected with such skill that they seem to hang together as chapter subheadings.

There are also several very fine survey-type articles on psychoanalytic and psychological approaches to religion and the present status of the psychology of religion. These alone make the book worth having.

The final chapter, on "Method and Research" is much too brief. Furthermore, two of its three articles are more than twenty years old. The reviewer would like to have seen a more thorough review of research methodology together with some current research trends.—R. A. Goodling.

Sermons Preached in a University Church. George A. Buttrick. Abingdon. 1959. 223 pp. \$3.75.

If you had to preach regularly in a college pulpit, what would you select

for topics? George Buttrick reveals in this book that you would choose just what you picked out (or, should have picked out) for any pulpit, anywhere: the eternal Word of God answering man's questions, speaking to man's needs, giving man courage. He starts with a single sermon on "Lonely Voyage," spends the next nine on "Faith and Doubt," and nine more on "Faith and Life." Sermons follow on emphases in the Christian Year, and the twenty-sixth—the last—pleads with his hearers (readers) to stop being orthodox atheists in church and to live in the mystery of the "Dimension of Depth." There is everything here that we expect from Buttrick: an at-home-ness with biblical thought; a sweep of literary references; a pastoral imagination for his young academic contemporaries, and a confidence that this kind of preaching is what God expects of him in the fifties of the twentieth century. The homiletical professor is evident in the sermonic outlining (which I cannot always follow!), in his meticulous footnotes (provided as an appendix) and in his teaching-to-save motivation. On the last page of the last sermon he gives the reason for a chapel like his at Harvard and for ours at Duke: "The university needs the Church to keep the dimension of depth."—J. T. Cleland.

Preaching: The Art of Communication. Leslie J. Tizard. Oxford. 1957. 107 pp. \$2.25.

Your reviewer began this book with interest for two reasons. The first was that the author, a pulpit-master, wrote it knowing that he was dying, and I wanted to read his last words to fellow-preachers. The second reason was the quotation on the title-page which revealed that the over-worked word "communication" is not an American homiletical invention but was used, about preaching, by the sainted Richard Baxter in 1656 A.D. Yet the book bored me, at first. It was not bad; it was just ordinary. Then I became excited, and again for

two reasons. L. J. Tizard has a knack for appositely used quotations: "What this parish needs is a minister who knows God other than by hearsay"—Thomas Carlyle (p. 32); "I am proof against all illusions except those that flatter me"—Bernard Shaw (p. 39). Secondly, Chapter IV, on "The Art of Communication" is the finest monograph I have read on getting the sermon from the pulpit to the pew. In forty-five pages this subject is defined, analyzed, and synthesized. Space is given to the congregation's reactions; to methods of delivery, with "extempore" voted on as best; to clarity through style and illustration. The last chapter, on "Pastoral Preaching," is almost as good. But Chapter IV is worth the price of the book. It will be re-read, digested, puzzled over, and quoted by me, often. This is one volume-for-review which will be kept.—J. T. Cleland.

The Blind Seer. John Crew Tyler. Philosophical Library. 1959. 175 pp. \$4.75.

The minister of the Central Brick Presbyterian Church in East Orange, New Jersey, has here provided an illuminating study of George Matheson (1842-1906), the renowned Scottish hymn writer and minister of St. Bernard's Church in Edinburgh. The author essays "to investigate the theological thought, preaching, and poetry of Matheson."

After succinctly sketching the essential biographical data in chapter one, the writer moves at once to an appraisal of the intellectual lustre and personal magnitude of Matheson as a theologian and preacher. The reader will be often impressed by the explorative thrust of Matheson's mind. Edward Caird's brilliant exposition of Hegelian thought provided the initial stimulus that gave new intellectual daring to Matheson. One is gratified to find that, at the very time when the science and religion controversy was at the fore and fidgety theologians were vigorously defending the his-

toric faith, Matheson readily accepted the Darwinian viewpoint as a "probable hypothesis" and looked upon it as abetting theistic belief. In 1885 he published *Can the Old Faith Live with the New?*, a book which considered the problem of evolution in relation to revelation.

One of the most engaging studies within this book is the author's analysis of Matheson's conception of revelation. With real penetration Dr. Tyler examines the great Scotsman's views on such matters as Biblical authority, divine sovereignty, love, justice, sin, and the person and work of Christ. The discussion of Matheson as preacher and poet—his devotional literature, sermonic and literary themes and style, luminous and forceful imagery of language, and conception of the pastoral office—is stimulating indeed.

For an understanding of the total dimensions of Matheson the reviewer believes that this revealing inquiry amply justifies the publisher's claim—"a sensitive study of a dedicated life."—J. W. Carlton.

Out of Nazareth. Donald M. Baillie. Scribner's. New York. 1959. \$3.50.

This second posthumous selection from Donald Baillie's writings by his brother John provides an opportunity to see theology as a servant of preaching and effective teaching. The themes and ideas in this book are not new for one who had read Donald Baillie's other works, but they are helpfully restated. The sermons selected are good but not outstanding, though they do reveal fine use of illustrations from everyday life. The four concluding essays are clear, trenchant statements of some cardinal ideas found in Baillie's previous books. These essays can be highly recommended for anyone interested in choice, short statements on Christology and on the Trinity. The minister will find renewal of heart and mind in reading the book and he can recommend it with enthusiasm to his lay

people. But one would hope that this book will incite its readers to go back and carefully reread Baillie's finest work, *God Was in Christ*.—T. A. Langford.

Frontier Bishop: the life and times of Robert Richford Roberts 1778-1843. Worth Marion Tippy. Abingdon. 1958. 201 pp. \$3.50.

The story of Robert Richford Roberts, pioneer of the Methodist church in America, is told in fascinating incident and specific detail by Worth Marion Tippy in his study of the frontier bishop. The westward expansion during the tumultuous period from the close of the Revolution to the middle of the nineteenth century is the background for the life and work of Roberts, who, born in Maryland of Church of England parents, joined a Methodist society after experiencing conversion in his fourteenth year, and subsequently became a justly revered leader in the church.

The vignettes of western life give vitality and charm to the chronicle of Roberts' career. They also delineate the character of the man in presenting the difficulties, however romantic, which he surmounted. The figure of the youthful Roberts of the Shenango Valley period is appealing. After a hard Sunday's journey to an Indian camp to buy sugar, he is trapped in a swamp by early darkness and, standing in the rain, listens to the howling of the panthers and realizes helplessly that his precious purchase is melting. His reaction is a vow never to profane the day again. While still uncertain about his fitness for the ministry, in the midst of farm labor, he leaves "his horses . . . [to] go into the nearby woods to pray, or to preach to the trees." As a bishop of the church he travels, often for months at a time, still harassed by the wilderness. We see him sleeping with his saddle for a pillow, and the lead rope of his horse in his hand. Once he goes for three days without food, except for wild berries. Admiration for the man is spontaneous. It is under-

standable that Tippy's treatment of him is somewhat less than objective.

This biographical study would be improved with more careful documentation. We should like to know the sources of some of Roberts' quoted conversations. It would also be stronger with less editorial comment. We do not need to be told that Roberts is a great man. The facts speak for themselves. *Frontier Bishop* still remains an authentic picture of a great Methodist, and we are indebted to Tippy for his enthusiastic tribute.—S. C. Henry.

A Mirror of the Ministry in Modern Novels. Horton Davies. Oxford. 1959. 186 pp. \$3.75.

The portraits of modern clergymen reflected in the glass of fifteen representative writers whose work Horton Davies considers in this volume, which is perceptive of theological assumption and knowingly appreciative of literary excellence, are discussed under five categories: "Preachers and Evangelists" embrace such varied types as Hawthorne's deteriorating Dimmesdale, the repellent Elmer Gantry, and the lovable, human parson of James Street's *The Gauntlet*; "Divines in Doubt," strangely absent from contemporary stories of the atomic age, are necessarily all from novels of another era; the Catholic priests of "The Confessional and the Altar" appear in tales of the paradox of divine grace mediated through unworthy channels to undeserving man, and they stand as question and reproach to the Protestant tradition; "Pilgrims, not Strangers" are missionaries, whether caricatured, as is the Rev'd Dr. Davidson of *Rain*, or near canonized, as is Alan Paton's Stephen Kumalo; here, too, are the ministers who are "Community Leaders," for good, as in the work of Hartzel Spence, or for ill, as in that of Peter DeVries.

Davies' pertinent comments are expressed in graceful style, and the illustrative quotations from the books he examines have been chosen with wisdom and taste. Although it would be

good to have an analysis of *The World and the Flesh and Father Smith* included in this work, the selection of novels treated is quite satisfactory.

In his intelligent presentation Davies performs the role he ascribes to the novelists of whom he writes—that of Socratic gadfly. One cannot read the work without speculating upon the nature and the adequacy of the contemporary clergyman, nor can he read it without hoping that Professor Davies may in time offer his own fictional picture of the warning squalor and encouraging grandeur in the ministry. As he rightly observes, only the Christian artist can provide this; the present volume suggests that he is equal to the task.—S. C. Henry.

The Cokesbury Marriage Manual, Revised and Enlarged Edition. William H. Leach, editor. Abingdon. 1959. 171 pp. \$2.50.

It is like carrying coals to Newcastle (though the mineral is actually being transported to the Tyne nowadays) to recommend *The Cokesbury Marriage Manual* to Methodist ministers. But, if you do not own a copy, read on. Here is a compilation of orders of worship for the marriage service from five denominational sources with three privately constructed rituals thrown in for good measure. There follows "A Golden Wedding Service" which may be adapted for other significant anniversaries. Then come advice on the conduct of a wedding and on pre- and post-marital counselling, the pronouncements of the National Council and of seven Protestant churches on matrimony, a bibliography, and a tabulation of the state laws on marriage and divorce. Since it is at the celebration of a wedding that most of us cross denominational lines and become "ecumaniac," it is fitting—even necessary—for us to have this little *vade mecum* at hand. This is one of Abingdon's better books.—J. T. Cleland.

Let Us Pray. Oxford. 1959. 95 pp.
\$2.00.

This volume is accurately described, and almost adequately reviewed, in its lengthy subtitle: *A Book of Prayers for Use in Families, Schools and Fellowships, Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland.* It is the product of one hundred years of study and the outcome of previous volumes in 1859, 1879, 1923, and 1926. There is a first section of prayers for the

home: a week's devotions, morning and evening; the high moments of the sacraments; the great days in the Christian Year. The second part concentrates on the area of the public school, in the classrooms and at assemblies. The third division deals with youth work in the local church. The prayers may be too formal for those who have an "extempore" bent; but here are wise organization, a sense of the occasion, liturgical eloquence, grave dignity, and what Dr. Moffatt called "the thrill of tradition."—J. T. Cleland.

